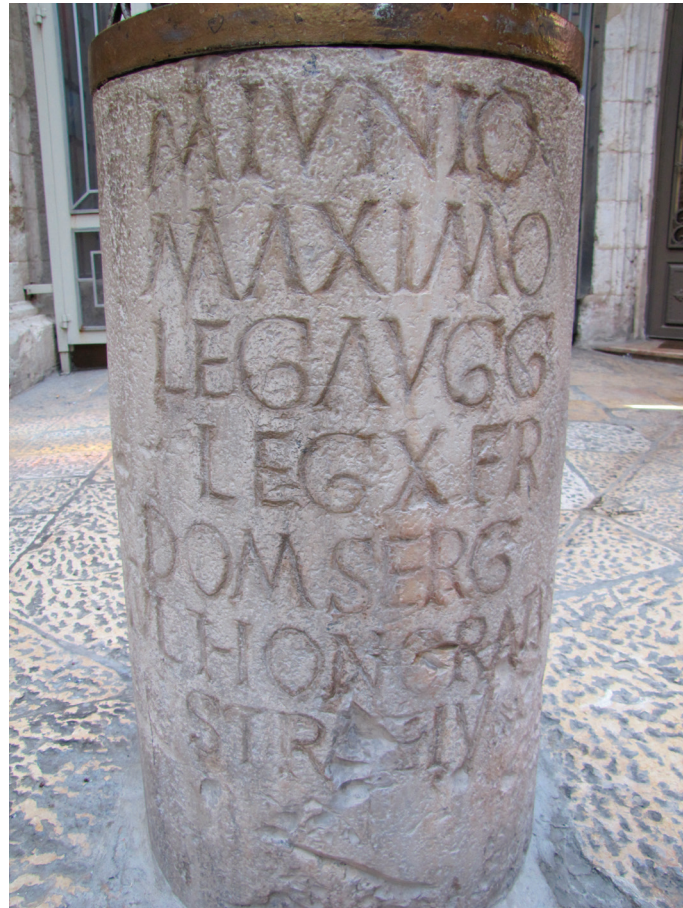


## Section G

### Chapter 75

#### A Treasure Map

This final section is a collection of things that need to be highlighted since they shed light on the history of Jerusalem, but were not covered elsewhere in this book. These images and information capture a time in history that can provide a sense of those days many years ago and bring the flavor and texture of that time into our lives today.



This Roman column was set in place around 200 AD near the camp of the Tenth Roman Legion, which had been stationed in Jerusalem since 70 AD. Today this pillar is located in the Christian Quarter at an intersection of four covered streets, which is up a narrow road going north, just inside the Jaffa Gate. The inscription reads:

**Marco Iunio  
Maximo  
Legato Augustorum  
Legionis X Fretensis  
C. Domitius Sergius  
Antoninianae  
Strator eius**

The inscription on the column recognizes Marcus Iunius Maximus who was the governor of the province of Judea and commander of the Tenth Roman Legion. Marcus Maximus is identified by two titles:

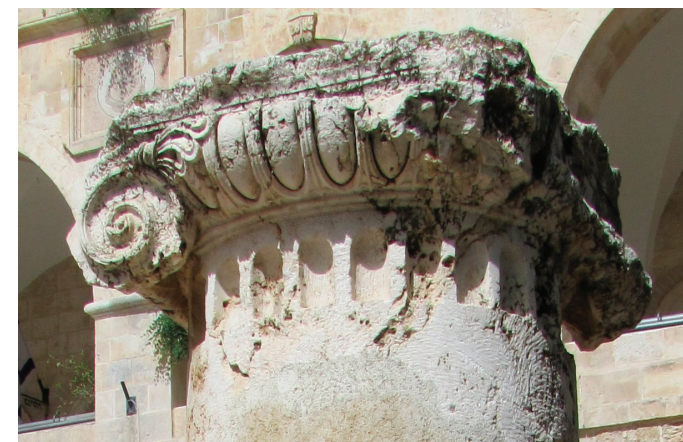
1. He is "Legate of the Augusts" (Legato Augustorum). Being a legate means he held the office of general in the Roman army and that he was from the senatorial class. In this case, he was also appointed as the Governor of Judea.
2. He is also the general and commander of the Tenth Roman Legion known as "Legio X Fretensis," or "Tenth Legion of the Sea Strait". This was the legion (about 4,500 men) organized by Augustus in 40 BC to fight during the Civil War against Marc Antony, who attempted to dissolve the Roman Republic. The symbol of the Tenth Legion of the Sea Strait was a bull, a ship, and the god Neptune. This Tenth Legion was stationed in Jerusalem for 200 years and is last recorded to exist around 410 AD.



The emperor, or "Augusts" referred to in the phrase "Legate of the Augusts" would have been Septimius Severus. The column and inscription were erected by C. Domitius Sergius Honoratus, ("C. Domitius Sergius Antoninianae" in the fifth and sixth lines), one of Marcus Maximus' aids. Galyn points at LEGXFR in the fourth line which is "Legion 10 Fretensis" or the name of the Tenth Roman Legion *Fretensis* which means "Sea Strait".



A Roman column stands in the Batei Mahase Square with the arches of the Rothschild House (built in 1871) in the background. Scratched on the drum of this Ionic capital is the Roman numeral 9, written "VIII". The number 9 is a reference number engraved by the designers of the column to indicate to the builders where this column should be positioned. The placement of the number on the drum indicates that this portion of the column was positioned at the top of a column that could have been 30 feet tall. This column might have been one of the top sections of a column in the colonnade on the New Testament Temple Mount known as Solomon's Colonnade.



A first century column in Jerusalem in front of the Rothschild House.

A few scholars wonder if this could have been one of the many magnificent columns in the Colonnade that encircled the Temple Mount between 18 BC-70 AD as described by Josephus? We consider the options and research continues.



This is an Attic base of a Roman column next to the column above. The number 4 is inscribed on the second layer on the coved base as "Δ", which is the Greek letter Delta. The number indicates that this column base was the fourth in a row of columns. It has not yet been determined which building these columns belonged to.



The Roman inscribed Delta which represents the number 4. This would have been the fourth column in a series of columns.



Toni records a few of the many ancient cedar or cypress beams abandoned on the Temple Mount by the Eastern Gate (Golden Gate). Some of these beams have been dated back to Herod's Temple Mount construction, and one beam was dated all the way back to 950 BC, the time Solomon's first temple was constructed.

Hiram king of Tyre sent Solomon cedar logs from Lebanon for Solomon's construction projects in Jerusalem that included the Temple and the Royal Palace. Solomon wrote to King Hiram in Tyre asking for cedar logs to build the Temple:

Solomon wrote to King Hiram in Tyre (in the land of ancient Phoenicia, or modern Lebanon):

*"Solomon sent this message to Hiram king of Tyre: 'Send me cedar logs as you did for my father David when you sent him cedar to build a palace to live in. Now I am about to build a temple for the Name of the Lord my God and to dedicate it to him.' "*  
- 2 Chronicles 2:3-4

Hiram wrote to Solomon:

*"Now let my lord send his servants the wheat and barley and the olive oil and wine he promised, and we will cut all the logs from Lebanon that you need and will float them as rafts by sea down to Joppa. You can then take them up to Jerusalem."*  
- 2 Chronicles 2:15-16

*"So Solomon built the temple and completed it, roofing it with beams and cedar planks. And he built the side rooms all along the temple. The height of each was five cubits, and they were attached to the temple by beams of cedar."*  
- 1 Kings 6:9-10

The Temple and other building projects of Solomon stood until the Babylonian destruction of 586 BC. Even then the stone and much of the wood that did not burn remained in the rubble. Through the ages, pieces of previous buildings and structures have been reused when new construction took place on the Temple Mount. When the exiles returned from captivity in 539 BC, and again when they finished the Temple that Zerubbabel oversaw, the previous stones, blocks and even wood not destroyed in fire were used to rebuild. According to the Bible and other ancient documents, wooden beams made of the cedar from Lebanon and cypress were used in construction, not only during the time of David and Solomon, but also by Ezra/Zerubbabel (539-520 BC) and Herod (19 BC-20 AD). Sometimes new cedar was ordered from Lebanon and delivered.

*"Then they gave money to the masons and carpenters, and gave food and drink and olive oil to the people of Sidon and Tyre, so that they would bring cedar logs by sea from Lebanon to Joppa, as authorized by Cyrus king of Persia."*  
- Ezra 3:7

In 520 BC, even the Lord himself directed the people of Jerusalem to build the Temple with timber from the mountains of Lebanon:

*"Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored,"* says the Lord."  
- Haggai 1:8

Some of these beams from the ancient Temple Mount structures have been found in reuse in the Al Aqsa Mosque built on the south end of the Temple Mount 695-705 AD. After earthquakes in 746-749, 1033, 1927 and 1937, reconstruction occurred, and some wooden beams were removed, reused or put into storage in those days. In the 1900's many of these beams were studied and dated. Today some of these beams can still be seen in the ceiling of the Al Aqsa Mosque. The removed beams that were found to have ancient wood carvings for decoration are preserved in the Rockefeller Museum in Jerusalem. One of the timbers was carbon dated to the time of Herod's construction around 20 BC. Others were dated from 900-100 BC. One beam was dated to 950 BC during the time of Solomon's temple. A large portion of the beams come from the Byzantine Period around 500 AD.



An ancient beam still remained by the Eastern Gate in 2010, but has since disappeared like the many others.

For years, many of the beams that were not being reused were simply piled up on the Temple Mount and exposed to the elements. Some were abandoned by the Eastern Gate, left unsecured and over time, were simply taken. These disappeared and were never analyzed.

One beam was found with Roman style carving from the time of Herod's Temple construction. This beam also had impressions left in it from having sat on columns. The column impressions were at the 10.8 foot mark, which matches the interval between the columns of Solomon's Colonnade, that was built around Herod's Temple Mount. This Colonnade is referred to in the New Testament.

*"Jesus was in the temple courts walking in Solomon's Colonnade."*  
- John 10:23

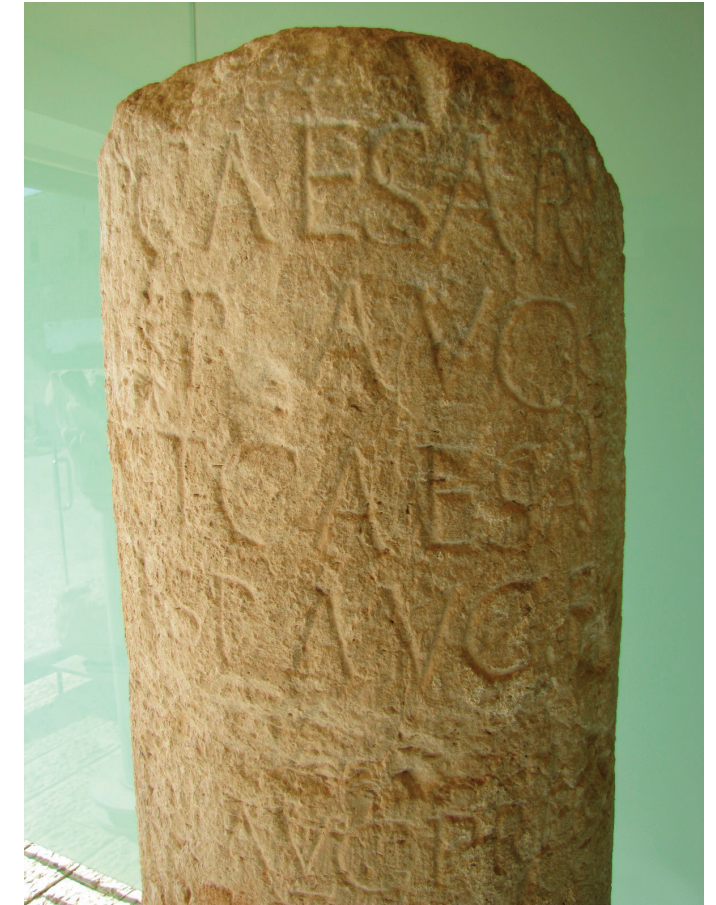
*"While the man clung to Peter and John, all the people were astonished and ran to them in the walkway called Solomon's Colonnade."*  
- Acts 3:11

*"The apostles performed many signs and wonders among the people, and with one accord the believers gathered together in Solomon's Colonnade."*  
- Acts 5:12

(Confirmation of the scientific analysis referred to above can be found in Peretz Reuven's article "Wooden Beams from Herod's Temple Mount: Do They Still Exist" in Biblical Archaeology May/June 2013, and at many online sources.)

The translation is:

**Imperator Caesar  
Vespasianus  
Augustus, Imperator Titus Cae-  
sar Vespasianus Augustus Filius  
[Lucius Flavius Silva legatus]  
Augusti pro praetore  
Legio X Fretensis**



This Roman column from the reign of Vespasian (69-79 AD) and his son Titus (79-81 AD), was found built into the foundation of a Umayyad building constructed by the Muslims around 661-700 AD. This pillar mentions Vespasian, Titus, Lucius Flavius Silva (commander of the Tenth Legion from 73-80 AD), and the Tenth Legion itself. Notice the fifth line has been chiseled off to remove Lucius' name. This column was probably originally part of the Cardo columns and was likely set in place by the Romans around 79 AD. The inscription and its translation are below.

**IMPCAESAR  
VESPASIANVS  
AVG IMPTCAE  
SAR VESPAVG  
L FLAVIVS SILVA  
AVG PR PR  
LEG X FR**



A Roman street game was etched into the pavement of the Cardo in the Jewish Quarter. The square shapes cut inside of each other provided the playing spaces of a game used sometime after 135 AD.



The original Cardo pavement is preserved in this photo with the Roman game board cut into the lower left stone of the original street.



An ancient wine press, or possibly a well that provided access to a cistern below, still exists in the modern street of the Jewish Quarter as a large planter for a tree.



Toni stands in a large community wine press in the area where people would crush the grapes with their feet. She is looking over the wall at the spigot and drain that carried the wine into the vat below.



Galyn stands barefoot in an ancient private wine press. The grapes would be placed in the carved out square depression in the bedrock where they would be walked on until the juice flowed into the deeper circular vat.



An ossuary that was used to store the bones of the deceased after the body had decayed. The body would be laid in a tomb for about a year. At the end of that time, family members would return to collect the bones and place them in an ossuary. The box of bones would then be placed in a tomb along with the bones of other deceased family members. The burial chamber, or burial slab, could be used over and over through many generations, since each body only remained on the slab until it had decomposed.



Ossuaries were kept in the tomb. This photo shows a tomb from around the time of Jesus. The tombs of Old Testament times were cut in a slightly different way, and sometimes included a hole or opening under the burial bench where the bones would be placed. As each person died their bones would be collected from the burial bench and laid in the compartment underneath, along with those of their ancestors. In other words, the dead person's bones would be gathered and placed with the bones of their fathers.

After that whole generation **had been gathered to their fathers**, another generation grew up . . .  
- Judges 2:10

## Other Period Pieces



Decorative fragment from the New Testament Temple destroyed in 70 AD

A decorative rock fragment from Herod's Temple precinct found at the base of the Temple Mount where it fell in the Roman destruction of 70 AD.



Fragments from the stone decorations of the New Testament Temple Mount

Fragments from the New Testament Temple Mount.



A floral pattern carved into stone found in the destruction layer of the Temple Mount at the base of the west wall.



Stone craftsmanship from the first century temple mount.



An olive press. The first step in making olive oil was to crush the olive and the seed. This was done in this crushing mill. The olives were placed in the base and the top round stone (wheel, disk, or crusher) was rolled over the olives while it was pushed around and around, using a beam sticking out of the hole the top round stone around with the wooden beam until the olives and the seeds were crushed into a soupy olive mash. From here the soupy olive mash was moved to the second phase of the olive press.



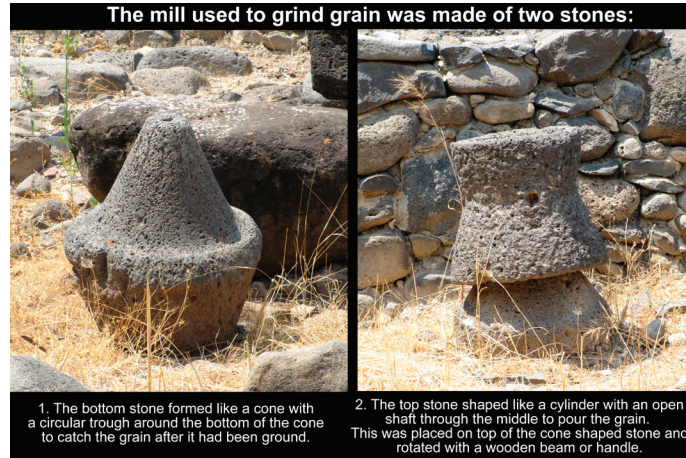
The olive press, stage two: The crushed, soupy olive mash was placed on a flat stone encircled with a trench that captured the pressed olive oil and caused it to flow into a pit or a container in the ground. Pressure was applied to the top of the olive mash by rotating a threaded screw device to force pressure or by applying leverage with a heavy stone. This resulted in olive oil being squeezed out of the soupy mash into the groove cut around the flat stone. Above is a photo of an oil press that used threaded screw pressure to squeeze out the olive oil.



This is the flat stone base that the soupy olive mash would be placed on to crush the oil out. The oil would spill over into the circular trench around the flat stone and flow out of the opening in the side into the pit in the ground where it would be collected.



In this photo the pit and the flat stone with the circular trench can be seen. On top of the flat stone press is a large, heavy stone with notches to insert a beam to apply leverage to the already heavy stone pressing down on the olive mash.



The mill used to grind grain was made of two stones:



1. The bottom stone formed like a cone with a circular trough around the bottom of the cone to catch the grain after it had been ground. 2. The top stone shaped like a cylinder with an open shaft through the middle to pour the grain. This was placed on top of the cone shaped stone and rotated with a wooden beam or handle.



An industrial-sized basalt stone mill.

The bottom cone-shaped stone of the mill is covered by the rotating stone set on top. The grain would be poured in from the top, slide down the sides of the triangular shaped cone, and be crushed between the stones as the top stone rotated around the sides of the bottom stone. The crushed grain then fell out the bottom. The ground grain was often caught in a groove or trench cut into the bottom stone. Wooden beams or handles would fit into the socket cut into the top stone. The wooden handle would be used to rotate the top stone as the grain was poured into the center shaft of the top stone onto the top of the cone shape of the bottom stone.



Hand mill with two handles for one person to operate. Made of basalt stone.



An industrial mill with sockets in the top stone to insert beams for rotation.



Pieces of several basalt stone mills.



Basalt mill stone setting by a stone manger. The manger was a stone watering trough for animals. Mangers (or watering troughs) were cut from stone (like so many things were at this time). If the manger was used to water sheep or goats, like the one seen here near the mill stone, it would be 12-15 inches high. If it was used to water horses or donkeys the manger would be 24-30 inches high.



These are taller and larger mangers used as watering troughs for horses. These were usually 24-30 inches tall. They were cut out of a single block of stone.



**1900 BC Babylonian Cuneiform Clay Tablet**

Administrative details in Sumerian cuneiform with title on side identifying document

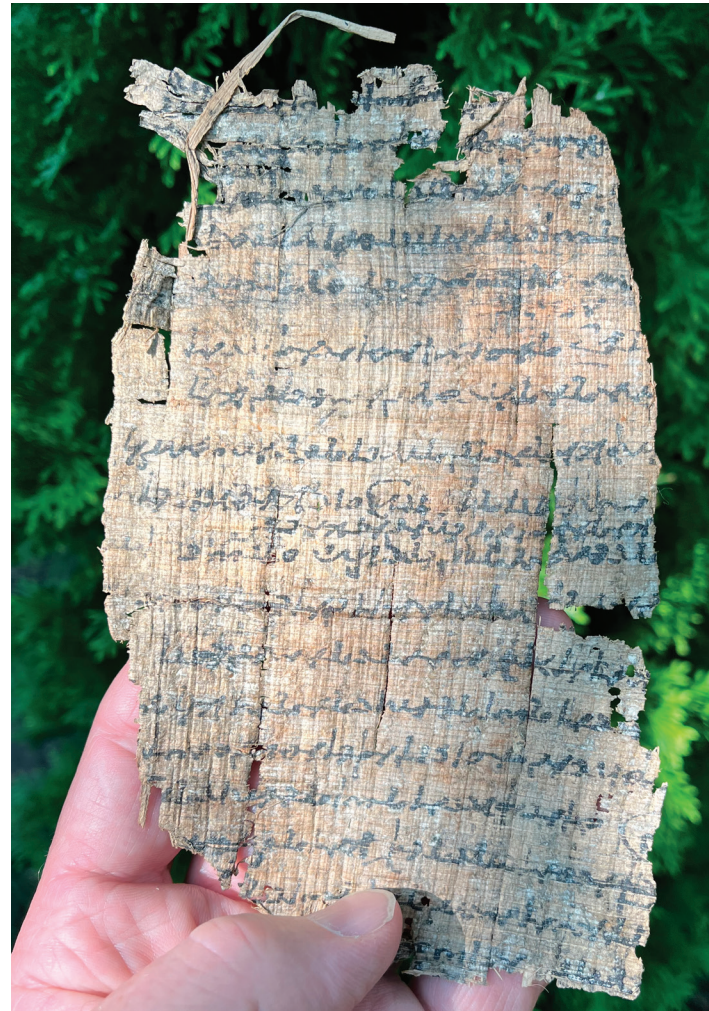


**1900 BC Babylonian Cuneiform**  
Clay tablet with administrative information in Sumerian text

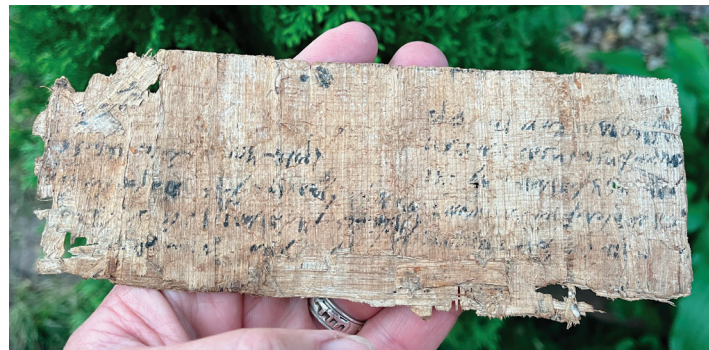


**1700-1500 BC Cuneiform Tablet**

7 lines of Babylonian cuneiform text listing areas of land along with the names of six men and their professions that the land was granted to for their service to the king



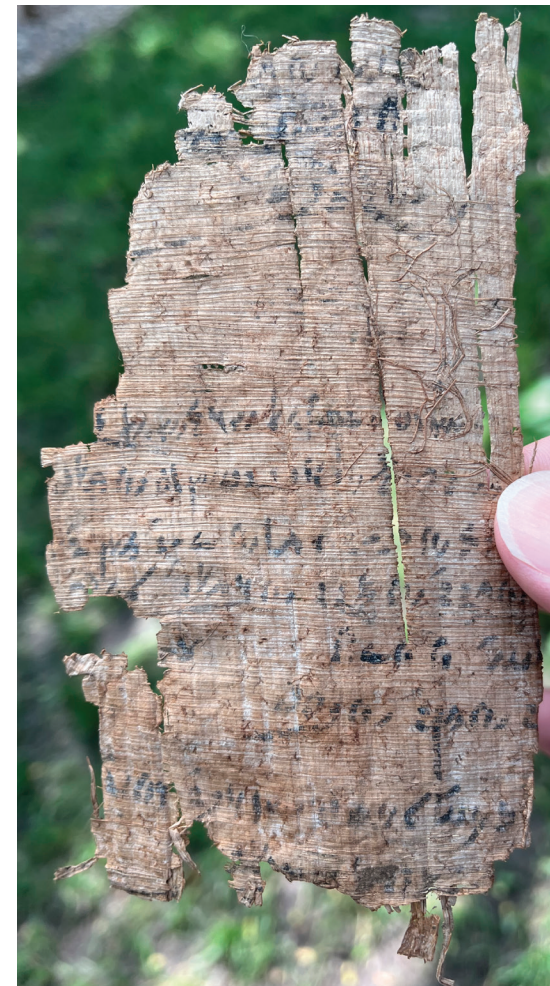
This papyrus is from the period when the last of the Old Testament books were being written, up through the time the original New Testament letters were being written. This piece of papyrus from Egypt was written with the ancient Egyptian demotic script. Demotic was a cursive form of writing hieroglyphics and followed the use of the Egyptian hieratic script around 600 BC. Demotic script continued to be used until 400 AD. The word "demotic" comes from the Greek word demotikos which means "of or for the common people" or "in common use." Words like "democracy" and "demographics" use the same "demos" (meaning "the people") as the Greek word demotikos. Demotic text was used for writing business and literary text.



Papyrus with written text from the same time period as when Malachi, Matthew and John wrote their books, 450 BC- 100 AD.



Demotic script on Egyptian papyrus.



Ancient demotic script on papyrus from 400's BC until 200 AD.



**Near Eastern Bronze Arrow Points**

1200-800 BC

- tapered blade
- strong midrib
- long stems for mounting on shaft



**Near East Bronze Arrowheads**

1000-600 BC



1200-500 BC Iron Age jar with handle



Right to left:  
1200-500 BC Iron Age jar with handle from Israel;  
1200-500 BC pottery vessel from Israel;  
2000-1500 BC ceramic juglet



Tyler holds a sword used 1500-1000 BC, or the days of the Exodus, Joshua, the Judges and King David.



Left to Right:  
1400-1000 BC Luristan bronze sword;  
2100-1570 BC Anatolia bronze dagger;  
1000-600 BC Middle East bronze dagger;  
1000-700 BC Luristan bronze spear point.



1200-500 BC pottery vessel from Israel



200-25 BC, a Hellenistic olpe, or said another way, a Greek jug for wine during the Hasmonean Period.



2000-1500 BC ceramic juglet



These are bronze Roman coins from 200 AD. The Roman bronze coin did not have value in the same way a silver coin had value, which is based on the value of the silver it is made from. These 200 AD bronze coins only had value within the Roman Empire, and then only because it was stamped "SC". The bronze itself did have any value. The "SC" means Senatus Consulto, which means "with permission of the senate". The Roman Senate needed to circulate more money to save their economy so they created worthless money in the form of bronze coins and stamped it with "SC", which basically meant, "this money has value because the Senate has decreed it has value". This tactic did not work because around 200 AD the Roman economy took a drastic downturn from which it was never able to recover. The problem was compounded by the Antonine plague brought back to Rome from the eastern provinces by Roman soldiers.



Minted 27 BC -14 AD for Caesar Augustus. This bronze coin says AUGUSTUS and is encircled by a wreath on the back. Caesar Augustus was emperor when Jesus was born.



Image of Caesar Augustus on a Roman coin minted during his reign between the years 27 BC-14 AD.



The front of this coin has an image of Nero. It was minted in 65/66 AD during Nero's reign (54-68 AD). He is shown wearing a radiant headpiece to signify his deity. Across the top it says NERO CAESAR AVG IMP which are his name and titles. Nero took the title CAESAR. The AVG is the abbreviation for Augustus. IMP is the abbreviation for the title Imperator which indicates Nero had martial powers conferred on him for having been "a victorious general". Clearly seen on this coin is the ...ESAR AV.... By the time this coin was minted, Nero had started killing Christians in Rome. Peter had been executed by Nero in 64 AD, just 12-18 months before this coin was minted, and Paul was 12-18 months away from arrest at Troas for his second imprisonment in Rome in 67 AD. It was during this second imprisonment, a few months before he was executed by Nero in the fall of 67 AD or the spring of 68 AD, that Paul would write to Timothy - the book we call Second Timothy.



This coin was minted in 77/78 AD with the image of Vespasian (reigned 69-79 AD), and is stamped with IMP CAES VESPASIAN AVG COS VIII. Only the ...MP CAES VESPASIAN A... can be made out on this particular coin. The IMP is the title Imperator. CAES is Caesar. VESPASIAN is the name of the former Roman general who was ruling the empire. AVG is an abbreviation for the title of Augustus. The COS cannot be seen, but it stands for "office of consul". It is followed by VIII which indicates this is Vespasian's 8th year to hold the office of consul which makes the year this coin was minted 77/78 AD. Vespasian was the general who began the Jewish wars in 66 AD and took the Jewish general Josephus captive when Josephus surrendered in 67 AD. Josephus claims to have prophesied to Vespasian that Vespasian would be the next emperor. Nero was still ruling at that time and the Apostle Paul was Nero's prisoner when Josephus surrendered to Vespasian. Vespasian did become the emperor in 69 AD, leaving his son General Titus to finish the destruction of Jerusalem and end the Roman war with the Jews. This coin was minted 7 years after the fall of Jerusalem while the Apostle John was still teaching in Asia Minor and about 8 years before Vespasian's son (and, Titus' brother) Domitian exiled John to the isle of Patmos where John would write the book of Revelation.



A coin of Constantine the Great from 306-337 AD with his image on the front of the coin. The lettering says CONSTANTINVS MAX AVG. First, his name, Constantine. MAX is an abbreviation for maximus which means he is the greatest and highest ranking individual in the empire. AVG is an abbreviation for augustus which identifies him as the emperor.



This is a coin minted by Herod the Great. The first photo is the front (obverse) side with an anchor. The anchor was a symbol of the Seleucid Empire which was overthrown by the Jewish Maccabean revolt. The Jewish Hasmonean dynasty (140-37 BC) that resulted from the Maccabean Revolt then used the anchor as their symbol on the coins they minted. Herod, who began to rule in 40 BC, continued to use the anchor on his coins. **This copper coin is called a prutah.** A prutah had a very low value that was equal to two lepta (or, "Widow's Mites"), which was the smallest denomination minted. On the reverse side in the second photo the coin shows two connected cornucopia, the symbol of plenty and an abundant supply of good things. Extending up into the middle of the cornucopia is a staff made up of a pair of snakes intertwined forming a circle at the top of the staff where their heads meet. This staff, called a Caduceus or kerykeion, is the symbol of Hermes/Mercury in Greek/Roman mythology. It was the symbol used to identify merchants, messengers, and also, thieves. This staff would be carried by messengers or heralds, but also carried by referees at athletic contests and at the Greek Olympic Games which Herod the Great financed and presided over in 12 BC. Herod did not put his image on any Jewish coins because it would have offended their religious commitment to Exodus 20:4, "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below." It appears that Herod never had his image engraved on anything, and he did this to appease his Jewish subjects.

The smallest bronze coins from the time of Jesus were called a lepton (or, mite). One of them was equal to a worker's earnings for about six minutes of work, and thus it was the least valuable coin in Israel in the first century. Two lepta equaled the value of one prutah. Lepta were first minted by Alexander Jannaeus around 80-76 BC with the image of an anchor (obverse) and a wheel with 8 spokes/8 pointed star (reverse). These coins were still in circulation in 30 AD, along with the lepton minted by Marcus Ambivulus between 9-12 AD which had images of a palm tree and a barley ear of grain. Jesus talked about a widow who put two of these bronze lepta in the offering at the Temple in Luke 21:1-4.

"As Jesus looked up, he saw the rich putting their gifts into the temple treasury. He also saw **a poor widow put in two very small copper coins.** 'Truly I tell you,' he said, 'this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.' " - Luke 21:1-4



These are examples of the small bronze lepta coin first minted by Alexander Jannaeus around 80-76 BC with the image of an anchor (obverse) and a wheel with 8 spokes/8 pointed star (reverse). These coins were still in circulation in 30 AD. Portions of the design on the front and back (obverse and reverse) sides of 20-30 widow's mites can be recognized in this photo showing pieces of the coin in an ancient bronze bowl from the time of Hezekiah and Isaiah (700 BC). Notice the pieces with the 8-spoked wheel or 8-pointed star and others with the anchor.

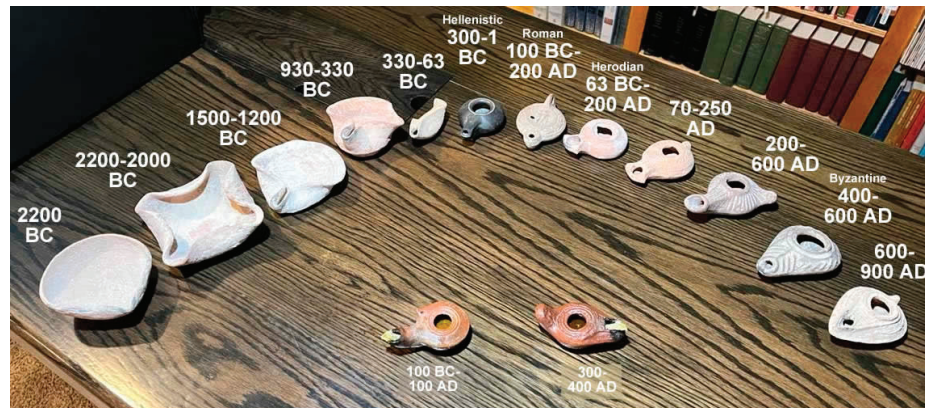


These are "widow's mites" or lepton, small bronze coins worth about 6 minutes of manual labor each, which were minted 9-12 AD showing images of a palm tree and a barley ear of grain.



The front and back of the bronze "Widow's Mite" with a palm tree (which produced dates and can reach 100 feet tall) on one side and a barley ear of grain on the other. These were minted by Marcus Ambivulus in 9-12 AD, while Jesus was a young teenager. Marcus Ambivulus was the Roman Prefect assigned to the Roman province of Judea which included Judea and Samaria. Marcus Ambivulus was the second Roman Prefect and, after two others, he would be followed by Pontius Pilate (26-36 AD).





Samples of authentic oil lamps produced and used from 2200 BC-900 AD.



The earliest oil lamps were shaped like a flat saucer with the rim pinched in a single location to hold the wick. Before this design, it is likely the wick floated in a shallow saucer of oil or hung against the edge. This style of lamp would have been in use during the life of Shem and Abraham's father, Terah (2200 BC).



Around the time of the Exodus, the rim of the oil lamp and the pinch that held the wick gradually became more defined. This lamp design (1500-1200 BC) was in use in the land of Canaan during Moses' life. Joshua would have used this type of lamp, as would the people in the book of Judges.



During the Canaanite period 2200-2000 an oil lamp with four pinches developed. Abraham and Melchizedek would have been familiar with this design (2200-2000 BC).



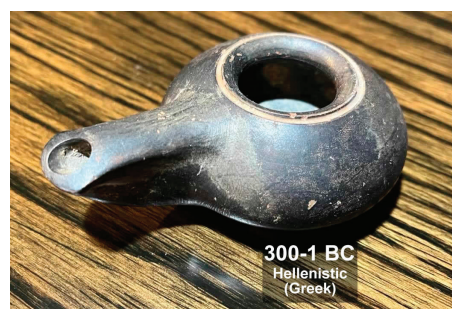
The trend of a defined rim, deeper oil bowl and an emphasized pinch for the wick continued through the Old Testament times. These saucer lamps were not carried, but were set on shelves or in niches in walls. The kings of Judah and the prophets such as Isaiah, Jeremiah and others would recognize this lamp (930-330 BC).



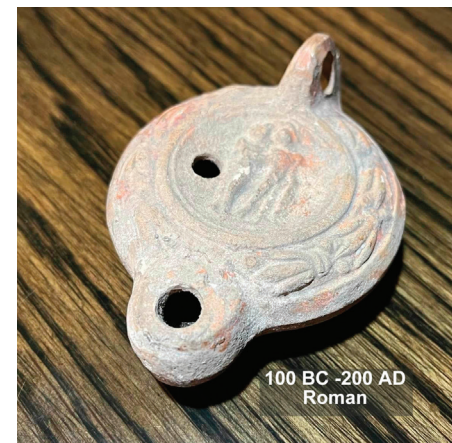
An oil lamp from 100 BC-100 AD filled with olive oil, and using a piece of cotton rope fiber for a wick, burns to give light in 2021 on Galyn's deck in Iowa, USA.



By the time the Greeks arrived in the land of Israel the pinch in the saucer lamp had made contact and closed the top leaving an opening for the wick. The oil lamp designed as a saucer disappeared and gave way to these smaller oil lamps. Also, a flat base was added to stabilize the oil lamp when it was set on a stand or a shelf.



With the rise of the Greek Empire in the east, Israel began importing the popular round Hellenistic lamps that were covered and glazed with a black/brown to reddish slip. This lamp was imported into Israel sometime between the Old and New Testament (300-50 BC).



This typical Roman lamp swept through the Roman Empire in 100 BC-200 AD. These oil lamps were round and set higher with a larger bowl to hold more oil. The nozzle for the wick was short. The center was closed with a circular lid that was molded with a scene from Roman life. The bowls were made with a mold by craftsmen in workshops. In the closed center circle would be a small hole to fill the lamp with oil. These lamps, along with other designs, were used in the days of the Gospels and throughout the New Testament period into the time of the early church. Paul would have used lamps designed like this one in Israel and in his travels throughout the Roman Empire.



The scene on the molded center of this lamp is of a husband and wife embracing. The rim encircles the Roman lamp with a woven leaf pattern. Also, notice a handle has been added. These lamps were carried around with people, as we read about in Jesus' parable in Matthew 25:



This is an example of a Herodian oil lamp from the time of Jesus and a Hellenistic juglet that was used to carry oil or wine. The juglet could be used to carry extra oil for the lamp.

"At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise ones, however, took oil in jars along with their lamps."

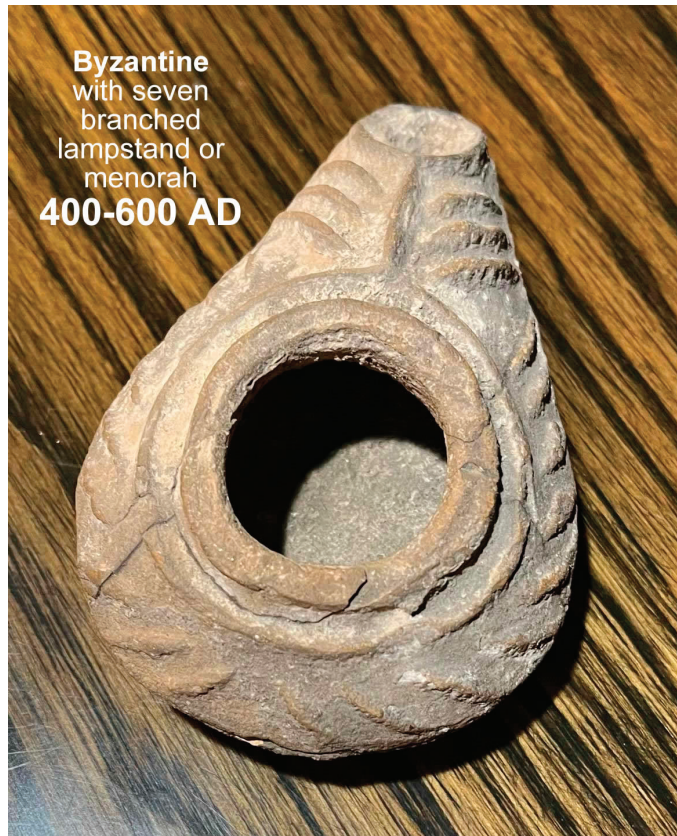


With the Roman Wars of 66-70 AD and the destruction of Jerusalem in 70 AD, the shops and production of artists and craftsmen came to a halt. People fled, and the urban centers collapsed, and a distinct new oil lamp design developed from the agricultural population. The lamp design that emerged is called the Darom oil lamp from the Hebrew word darom, which means "south", and indicates a scattered people moving south into the rural agricultural areas. The designs on these lamps focus on floral images, vines, and grains common in Israel. Some show instead common farming equipment and household items. The design includes a handle and a clear circular base for stability.



The Herodian period lamp in Israel (63 BC-200 AD) was a simple design with a plain circular bowl shaped on a pottery wheel. The bare simplicity of the design may have been for religious reasons, since during the Herodian period people undoubtedly had the time, resources, and skill to produce something more elegant. A nozzle was attached to the bowl by hand and a blade was used to scrape the clay smooth where the nozzle connected to the bowl. This style is, therefore, called the "scraped lamp". The lamp pictured here has the common design of this style with a round shoulder and a large fill hole encircled with a ledge to help the oil drain into the bowl. The nozzles on the Herodian lamps broaden out to an open end that was arched or curved where the wick was set.





Byzantine  
with seven  
branched  
lampstand or  
menorah  
400-600 AD

When viewed from the top, the Byzantine oil lamp fits into the shape of an elongated triangle with the corners of the triangle base rounded. It is interesting that the Christian Byzantines overwhelmingly used the Jewish menorah to decorate these lamps. One theory for this tendency is to consider that these Byzantine Christians were Jews. Some researchers identify the menorah image as a palm branch. Of course, since the menorah is also a lamp, it is logical that its image would be used on an oil lamp. Crosses and floral designs, among other patterns also appear, but the menorah is a dominant feature on Byzantine oil lamps between the years 400-600 AD.



600-900 AD



Three iron Roman nails from the first century.

## Chapter 76

### The Future of Jerusalem

Israel lost their temple in 586 BC and were taken into Babylonian captivity by Nebuchadnezzar, just as Jeremiah had prophesied.

In 539 BC, Cyrus of the Persians sent them back to Jerusalem to rebuild their Temple, just as Isaiah had prophesied.

In 168 BC, Antiochus Epiphanies of the Greek Empire in Syria (the Seleucids) desecrated the temple and ended Jewish sacrifices, but was resisted by Judas Maccabeus who then cleansed the Temple to restore the daily sacrifice in 164 BC, just as Daniel had prophesied.

In 70 AD Titus and the Romans destroyed Jerusalem, dismantled the Temple, and scattered the Jewish people, just as Jesus had prophesied.

Since that time, Jerusalem has seen almost 2,000 years of Gentile (Roman, Byzantine, Muslim, Crusader, Ottoman, British) domination of both the city and the Temple Mount, and the people of Israel themselves, just as Jesus told us would happen:

*This is the time of punishment in fulfillment of all that has been written. There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.*  
- Jesus in Luke 21:22-24

This verse sums up well what all the photos, images, and descriptions in this book testify to. What Jesus said would happen has been exactly the situation in Jerusalem from 70 AD until now. Even today, when Israel is again a nation, the Temple Mount continues to be "trampled on by the Gentiles" and their pagan religion. Today we still watch Jerusalem, waiting for the Age of the Gentiles to be fulfilled and come to an end.

Even though many of the words and times spoken of by men like Isaiah, Jeremiah, Daniel, Jesus, and others concerning Israel, Jerusalem, and the Temple have come to pass, many are about days still in the future.

They spoke of events that have yet to be fulfilled: a new Temple that has not yet been built, sacrifices that have not yet been restored, a whole generation of people who have not yet lived their lives. There is yet a future for Jerusalem that includes a Temple to the Lord on the Temple Mount and a Jerusalem filled with Jews who are the descendents of Abraham, Isaac and Jacob. Even prophets of the New Testament and members of the church age attest to this fact in Scripture.

The Apostle Paul wrote to the Romans concerning the future of Israel:

*I ask then: Did God reject his people? By no means! . . . Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! . . . For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?* - Romans 11:1, 11, 12, 15

Likewise, James quotes Amos 9:11 in Acts,

*In that day I will restore David's fallen shelter - I will repair its broken walls and restore its ruins - and I will rebuild it as it used to be.* - Amos 9:11

The point James makes in 30 AD when quoting Amos' words from 760 BC is this:

*Simon has described to us how God first intervened to choose a people for his name from the Gentiles. The words of the prophets are in agreement with this, as it is written, "After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it,"* - Acts 15:14-16

Why do we watch? Why do we wait? Because the "fullness" of Israel and their "acceptance" of God's plan in Jesus the Messiah, will result in "greater riches" and "life from the dead" (that is, resurrection into the Kingdom of God).



This is a photo of the Golden Candle Stand prepared by The Temple Institute specifically for use on the Temple Mount in the next Temple. All the furniture, utensils, and clothing required for the operation of the Jewish Temple have already been prepared by The Temple Institute and are ready to be moved to the Temple Mount when the time comes. This includes the recently completed stone altar that is waiting to be moved to the Temple Mount even before the Temple is built, so that sacrifices may begin as soon as possible.

So, what will happen between now and the time of the Jewish people's national acceptance of Jesus, as described in the book of Zechariah?

*I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. **They will look to me, the one they have pierced,** and they will mourn for him as one mourns for an only child . . . On that day **a fountain will be opened** to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.*  
- Zechariah 12:10; 13:1

First, the Temple of God will be rebuilt on the Temple Mount. This Temple will still be standing when Jesus returns, as Paul describes in 2 Thessalonians:



*He ("the man of lawlessness" from v.3) will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up **in God's temple**, proclaiming himself to be God . . . and then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the **splendor of his coming**.*  
- 2 Thessalonians 2:4, 8

Initially, after the Temple Mount is secured and the Temple of God is built, the Jews will resume their daily sacrifices and embrace a national peace compelled by global events. They will believe that God has led them into a golden age of peace through their faithfulness, political pragmatism, and the recent appearance of key leaders in Israel and the world.

This simulated peace will not last long, however, and its collapse will usher in the worst days the world has ever seen. This will all happen in preparation for the Lord's return. Paul describes it this way:

*For you know very well that the day of the Lord will come like a thief in the night. While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief.*  
- 1 Thessalonians 5:2-4

Daniel had predicted the events of 165 BC. He wrote centuries earlier about the days of the Macabbees, when Antiochus Epiphanes would set the altar of Zeus in the Temple, which was overlooked by the Akra fortress:

*His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. They will set up the abomination that causes desolation.*  
- Daniel 11:31

Likewise, Daniel also spoke of a similar event for a future day, and Jesus confirmed it would happen. Once again, in the future, the Jewish Temple sacrifices will be interrupted and an image will be set up to defile the Temple, making it unclean for Jewish worship. First note that the words of Daniel describe this vile image, but also notice that he mentions the unsuccessful peace that had seemingly been secured by a covenant:

*He will confirm a covenant with many for one seven. In the middle of the seven he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.*  
- Daniel 9:27

Jesus understood these words to be yet in the future and connected them to his Second Coming in Matthew:

*So when you see standing in the holy place 'the abomination that causes desolation' spoken of through the prophet Daniel - let the reader understand - then let those who are in Judea flee to the mountains . . . For then there will be great distress, unequaled from the beginning of the world until now - and never to be equaled again.*  
- Matthew 24:15, 16, 21

This broken peace and the violation of the new Jewish Temple will renew age-old anti-Jewish sentiments that call for the destruction of the Jews, which I am compelled to point out has been the prevailing attitude throughout the world in all ages. From the Pharaohs of Egypt, the Midianites and the Philistines, from Assyria, Babylon, and Edom, to the Seleucids. It was continued by the Romans of Titus' day, and then again by Hadrian who believed he could end the Jewish presence in Jerusalem, and even on the earth. After the Romans, Jerusalem was overrun by Islam, which was followed by persecution and rejection from the Christian Crusaders. The Catholic influence on the Reformers, combined with the Reformers' own ignorance, led them to again renounce the Jews and discount to them any place in God's future plans. Instead of accepting what the scriptures teach, the Reformers' hubris inspired them to create an allegorical theology that replaced literal references to the Jews with an allegorical meaning of "the saints" - and the literal Jerusalem with "the church." Even today the constant cry of the Muslim world is for the removal of the Jews from Israel and the return of Jerusalem to full Muslim control.

This wicked attitude is found to have again permeated the world in the final chapter of Zechariah, and it will continue until it is ultimately dealt with by the Lord himself:

*I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city*

*will go into exile, but the rest of the people will not be taken from the city. Then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley . . . On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in the summer and in winter. The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name. The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. **But Jerusalem will be raised up and remain in its place** . . . It will be inhabited; never again will it be destroyed. Jerusalem will be secure.*  
- Zechariah 14:2-5, 8-10

Isaiah and Ezekiel also describe Jerusalem after Jesus' return as a mountain that rises high above all others:

*In the last days the mountain of the Lord's temple will be established as chief among the mountains; **it will be raised above the hills**, and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.' The law will go out from Zion, the word of the Lord from **Jerusalem**.*  
- Isaiah 2:2-3

*In visions of God he took me to the land of Israel and set me on **a very high mountain** on whose south side were some buildings that looked like **a city**.*  
- Ezekiel 40:2

Ezekiel goes on to describe another Temple - a new Temple that will be built in Jerusalem on this mountain (Ezekiel 40-47). It is in this Temple that the Lord, Jesus the Messiah, will rule during the true golden age of the Kingdom of God on earth. Jesus spoke of this time when he said:

*When the **Son of Man comes in his glory**, and all the angels with him, he will **sit on his throne** in heavenly glory.*  
- Matthew 25:31

And in a vision of the future, Ezekiel saw the Lord coming toward this Temple as he crossed the Kidron Valley from the Mount of Olives after having returned to earth:

*I saw **the glory of the God of Israel** coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory. . . . The glory of the Lord **entered the temple through the gate facing east**. The Spirit lifted me up and brought me into the inner court, and the glory of the Lord filled the temple.*  
- Ezekiel 43:2-5

## Final Comments

From the very beginning Jerusalem has survived countless conquests and been home to many peoples. Now today, when we visit Jerusalem we stand at the crossroads of both history past and eternity future. The revelation of God's plan for Jerusalem began in the book of Genesis as it appeared in Abraham's life. Then, during the reign of David, the Lord began to use Jerusalem as his base of operations on earth. The Lord continued to use the city of Jerusalem, the people of Israel, and the Temple Mount on Mount Moriah throughout the days of the kings of Judah. Later, the Jews were removed from Jerusalem when God judged Israel by the Babylonian Empire, but he later restored them again to the city

through Cyrus, king of Persia. Jerusalem was the setting for much of Christ's ministry, and more importantly, Jerusalem was the site of Jesus' death, burial, resurrection and ascension.

In days to come, Jerusalem will be the center of other great battles and will become the seat of the government of the coming Kingdom of God. The same scriptures that record Jerusalem's past also describe its glorious future when the Lord returns to redeem his people, restore the earth, and establish his kingdom. To stand in Jerusalem is to stand in the middle of history and gaze into the future.



Galyn lights a first century Herodian oil lamp for the first time in 2,000 years while three of his grandchildren (and two of editor, Tim Vaniman's) watch.

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